

# PROTEUS

OR, THE

## CHANGE

Of MENS Minds, Exemplified in the following Sermon, Protest and Speeches.

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*Quantum mutatus ab illo!*

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Printed in the Year, 1719.



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Doctor W A K E.

THE PRESENT

ARCHBISHOP

OF

CANTERBURY'S

Arguments for Charity  
and Union among Pro-  
testants.

S I R,

**D**URING the present Debates about the Re-  
peal of those call'd the *Occasional* and *Schism*  
Bills, I believe it may be very proper to take  
Notice of the following Passages in a Sermon preach'd  
before the late GLORIOUS KING WILLIAM  
and QUEEN MARY of Immortal Memory, by Dr.  
WAKE (now Lord ARCHBISHOP of CANTER-  
BURY) at Hampton-Court, May 21. 1689. It is en-  
titul'd, *An Exhortation to mutual Clarity and Union among*

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*Protestants*; and is the 8th in the Collection of his Sermons printed for Mr. Chiswell and Mr. Rogers in 1690. The Text in Rom. xv. 5, 6, 7. and the first Proposition the Doctor raises from it is, 'That there may be *Differences* in Matters of *lesser Moment* between very good and zealous Christians without any just Reflection either upon the *Men*, or upon their *Religion*.'

The 2d is, 'That these *Differences* ought not to hinder such Persons from agreeing together not only in a *Common Charity*, but if it be possible in a *Common Worship of God* too.'

The 3d is, 'That to this End 'tis the Duty of all *Christians*, but especially those who are the *strong in Faith*, not only to pray for such a Union, but as they have Opportunity, heartily to labour themselves, and earnestly to stir up all others to endeavour after it.'

Page. 266. 'The Doctor says, 'Either we must say that all, even the least *Points*, relating to our Religion, are so clearly and plainly reveal'd, that no honest Man can possibly be mistaken, if he will but impartially inquire into them; which from the *Differences* of whole *Parties* concern'd in these Things, 'tis plain they are not: Or else Mens different Capacities, and Opportunities, and Tempers, and Education consider'd, 'tis in vain to expect that all good Men shou'd agree in all their *Notions of Religion*, any more than we see they do in any other Concern whatsoever. And who am I, that I shou'd dare to pronounce a Sentence of *Reprobation* against any one in whom there appear all the other *Characters* of an humble, upright, sincere Christian, only because he has not perhaps met with the same Instruction, or read the same Books, or does not argue the same Way: In a Word, because he is not so wise, or it may be, is wiser than I am, and sees farther than I do, and therefore is not *exactly of my Opinion* in every thing.'





Page 298. 'Tis certain that amidst all our other Divisions we are yet on all Sides agreed in whatsoever is *fundamental* in the Faith, or necessary to be believ'd and profess'd by us in order to our Salvation.

There is no good Protestant, but what does firmly believe all the Articles of the Apostles Creed, and embraces the Holy Scriptures as the Word of God and Rule of his Faith, and readily acknowledges whatsoever is plainly reveal'd therein, and is at all times dispos'd to submit to any thing that can by any necessary and certain Consequence be prov'd to him thereby. In short, our Differences, whatsoever they are, I will be bold to say, that they do no more nor even so much concern the Foundations of Christianity as those of the Judaizing Christians here did. If their differing therefore with one another was no prejudice to the Truth of their Common Christianity, then I wou'd fain know for what reason our Differences, which are lesser, shall become so much a greater Argument against our Common Christianity now.

278. Christianity commands us to Love our Enemies, and sure then we cannot but think it very highly reasonable not to hate our Brethren, but especially on such an Account, as, if it be once admitted, will in this divided State of the Church utterly drive the very Name of Brotherly Love and Charity out of it: Seeing by whatsoever Arguments we shall go about to justify our Uncharitableness to any others, they will all equally warrant them to withhold in like manner their Charity from us.

Thus shall we at one invert the Characteristic of our Religion, John xiii. 35. By this shall all Men know that ye are my Disciples, if ye have Love one to another; and turn it into the quite contrary Note: Whilst we make our Hatred to our Brother, the Great Mark of our Zeal for our Religion, and conclude him to Love Christ the most, who least Loves his Fellow Christians.

P. 280. How much rather ought we to consider with our Apostle, the Love of our Dear Master to us, even whilst we were yet his Enemies, and Love those whom we ought to hope, notwithstanding all their Errors, are yet still his

his Friends, and not think those unworthy of our *Charity*, whom we piously presume God will not think unworthy of his *Favour*? We suppose them to be Mistaken in those Things wherein they differ from us, and perhaps they are so; but yet we must consider that we our selves are also but Men, and therefore may Err; and they as verily think us in the Wrong, as we do them: And for ought I know, we must Leave it to the *Day of Judgment* to decide the Controversy which of us is in the Right. In the mean time if they are Mistaken, I am sure our *Uncharitableness* is not the way to convince them of their Error.——In short, if we are indeed what we esteem our selves to be, the *strong in the Faith*, let us then remember, that tho' *Charity* be their *Duty* too, as well as ours, yet 'tis to such as we are, especially, that St. Paul addresses the Exhortation of the Text, to *bear the Infirmities of the Weak*; and to receive one another as Christ also hath received us to the *Glory of God*.——Such Differences as these ought not only to lessen our *Charity*, but if it be possible, not to hinder us from *joyning together* in the same common worship of God with one another.

P. 282. It has never gone well with the Church of Christ, since Men have been so narrow Spirited as to mix the *Controversies of Faith* with their *Public Forms of Worship*; and have made their *Liturgy*, instead of their *Offices of Devotion to God*, become *Tests and Censures* of the *Opinions* of their Brethren.

P. 291. Never certainly was there a time since the Name of *Separation* was first heard of among us, in which we had greater Reason to consider of such a *Union*; or, I hope, a fairer Opportunity to promise our selves an Accomplishment of it.—Let us shew the Sense we have of that wonderful *Deliverance* God has given us out of the *Hand* of our *Enemies*, by uniting our selves in the strictest League of *Friendship* with one another.

Tho'

Tho' the Bill to prevent the growth of Schism was sent down with the several Ammendments made to it, to the Commons for their Concurrence by a Majority of Six Voices, yet several Lords enter'd and sign'd the following Protest against it, viz.

*Dissentient.*

**W**E cannot apprehend (as the Bill recites) that great Danger may ensue from the Dissenters to the Church and State. Because, *First*, By Law no Dissenter is capable of any Station which can be supposed to render him dangerous.

*Secondly*, and since the several Sects of Dissenters differ from each other, as much as they do from the Establish'd Church, they can never form of themselves a National Church; nor have any Temptation to set up any one Sect among them; for in that Case all that the other Sects can expect, is only a *Toleration*, which they already Enjoy by the Indulgence of the State; and therefore 'tis their Interest to support the Establish'd Church against any other Sect that would attempt to destroy it.

II. If nevertheless the Dissenters were dangerous, Severity is not so proper and effectual a Method, to reduce them to the Church, as a charitable Indulgence; as is manifest by Experience, there having been more Dissenters reconciled to the Church since the Act of Toleration, then in all the Time since the Act of Uniformity, to the time of the said Act of Toleration, and there is scarce one Considerable Family in *England* in Communion with the Dissenters: Severity may make them Hypocrites but not Converts.

III. If severity could be supposed ever to be of use, yet this is not a proper time for it, while we are threatn'd with much greater Dangers to our Church and Nation, against which the *Protestant* Dissenters have join'd, and are still willing to join with us in our Defence. Therefore we should not drive them from us, by enforcing the Laws against them, in a Matter which,  
of



of all others, must most sensibly grieve them, *viz.* the Education of their Children: Which reduces them to Necessity either of breeding them in a Way they do not approve, or of leaving them without Instruction.

IV. This must be more grievous to the Dissenters, because it was little expected from the Members of the Establish'd Church, after so favourable an Indulgence as the Act of Toleration, and the repeated Declarations and Professions from the Throne and Former Parliaments, against Persecution, which is the particular Badge of the *Roman* Church, which avows and practises this Doctrine; and yet this has not been retaliated even upon the *Papists*, for all the Laws made against them have been the Effect and just Punishment of Treasons committed from Time to Time against the State. But it is not pretended that his Bill is design'd as a Punishment of any Crime which the *Protestant* Dissenters have been guilty of against the Civil Government, or that they are disaffected to the *Protestant* Succession as by Law establish'd; for in this their Zeal is very conspicuous.

V. In all the Instances of making Laws, it is very remarkable that their Design was to weaken the Church and to drive them into one common Interest with the *Papists*, and to join in Measures tending to the Destruction of it. This was the Method suggested by *Popish* Counsels, to prepare them for the Two Successive Declarations in the Time of King *Charles II.* and the following one issued by King *James II.* to ruin all our Civil and Religious Rights: And we cannot think that the Arts and Contrivances of the *Papists* to subvert our Church, are proper Means to preserve it, especially at a Time when we are in more danger of *Popery* than ever, by the Designs of the *Pretender*, supported by the mighty Powers of the *French* King, who is engaged to extirpate our Religion, and by great Numbers in this Kingdom who are professedly in his Interest.

VI. But if the Dissenters should not be provok'd by this Severity, to concur in the Destruction of their Country,

Country, and the *Protestant* Religion, yet we may justly fear they may be driven by this Bill from *England*, to the great Prejudice of our Manufactures; for as we gain'd them by the Persecution abroad, so we may lose them by the like Proceedings at home.

VII. The Miseries we apprehend here are greatly enhanced by extending this Bill to *Ireland*, where the Consequence of it may be fatal; for since the Number of *Papists* in that Kingdom far exceeds the *Protestants* of all Denominations together, and that the Dissenters to be treated as Enemies, or at least as Persons dangerous to the Church and State, who have always in all Times joyn'd and still continue to joyn with the Members of that Church in their common Defence against the common Enemy of Religion; and since the Army there is very much reduced, the *Protestants* thus unnecessarily divided seem to us to be expos'd to the Danger of another Massacre, and the *Protestant* Religion in Danger of being extirpated. And we may further fear that the *Scots* in *Britain*, whose National Church is *Presbyterian*, will not so heartily and zealously joyn with us in our Defence, when they see those of the same Nation, same Blood, and same Religion, so hardly treated by us.

And this will still be more grievous to the *Protestant* Dissenters in *Ireland*, because while the *Papish* Priests are Register'd, and so indulged by Law; as that they exercise their Religion without Molestation, the Dissenters are so far from enjoying the like Toleration, that the Laws are, by this Bill, enforced against them.



(E.) Torrington.	(D.) Somerset	(E.) Wharton.
(M.) Dorchester.	(D.) Bolton.	(V.) Townshend.
(E.) Middlesex & Dorset.	(D.) Grafton.	(E.) Sunderland.
	(D.) Devonshire.	(E.) Carlisle.
	(E.) Scarborough.	(Ld.) Cornwallis.
	(E.) Derby.	(E.) Orford.
	(E.) Lincoln.	(Ld.) Rockingham.
	(E.) Nottingham.	(Ld.) Summers.
	(E.) Radnor.	(Ld.) Haverham.
Lds. BISHOPS.	(D.) Scomberg.	(Ld.) Foley.
	& Lemster.	
J. Ely.	(V.) De Longueville.	
Jo. Bangor.	(Ld.) Halifax.	
Jo. Landaff.	(Ld.) Cowper.	
W. Lincoln.	(E.) Greenwich.	
	(D.) of Argyle.	

On Wednesday the 23d of June, when the Amendments made by the Lords to the *Schism Bill*, were read in the House of Commons, Mr. *Walpole* and Mr. *Leche* were among the rest, represented. That since the *Protestant Dissenters of Ireland* were made liable to the *Penalties* thereof, it were but just, either to insert a Clause or to bring in another Bill, to make them enjoy the Benefit of the *Toleration Act*, that was past in *England* in the Last Reign. But Sir *William Windham* and Mr. *Campion* made answer. That if leave be given to bring in such a Bill, they hoped they should have Leave also to bring in another, to *Incapacitate Dissenters from voting for Parliament Men*. Upon which the Motion dropt.

December 17, 1718.

BY this Time, the House of Peers were enter'd upon an Affair which made a great Noise: On Saturday the 13th of December, after the Lords had read the 3d Time and pass'd the Bill intituled, *an Act for quieting and establishing Corporations*, the Earl of *Stan-*



Stanhope stood up and said, ' That, in his Opinion, a  
 Thing of far greater Importance, and becoming the  
 Wisdom of that August Assembly, remain'd to be  
 done, in order to settle the Minds, and unite the  
 Hearts and Affections of the Well-affected to the  
 present happy Establishment; and that for that  
 Purpose, he had a Bill to offer to the House, in-  
 titled, *an Act for strengthening the Protestant Interest in  
 these Kingdoms*, which he desired might be read. It  
 being the Privilege of every Peer to bring in such  
 a Bill as he thinks proper, without the previous leave  
 of the House, the Lord Stanhope's Bill was read, accord-  
 ing to his Desire, importing in Substance, a Repeal of  
 Part of the Act of the 10th Year of her late Majesty's  
 Reign, intituled, *an Act for preserving the Protestant Religion,  
 by better securing the Church of England, and against Oc-  
 casional Conformity*; as also of the Act of the 12th of her  
 late Majesty's Reign, *to prevent the Growth of Schism*; and  
 of some Clauses in the *Test and Corporation Acts*.  
 Most of the Peers were surpris'd at the bringing in  
 this Bill, at a Time, when none, but such as were in  
 the Secret of the Court Measures, expected any such  
 thing; and the Earl of Stanhope having moved, that  
 it might be read a second Time, the same occasion'd  
 a long Debate. My Lord Stanhope, in a very fine  
 speech, endeavour'd to shew the ' Equity, Justice,  
 Reasonableness, and Advantage, of restoring Dis-  
 senters to their natural Rights, and of easing them of  
 these Stigmatizing and Oppressive Laws, that had  
 been made against them in turbulent Times, and ob-  
 tain'd by indirect Methods, for no other Reason,  
 than because they ever shew'd their Zealous and  
 firm Adherence to the *Revolution, and Protestant Succe-  
 sion*. Urging, That this desirable Union of all true  
 Protestants, as it would certainly strengthen the *Pro-  
 testant Interest*, so would it rather be an Advantage,  
 than any Prejudice to the Church of England, by  
 Law Establish'd, which would still be the Head of  
 all the Protestant Churches; and the Archbishop  
 ' of

' of *Canterbury*, become the Patriarch of all the Pro-  
 ' testant Clergy'. My Lord *Stanhope* was seconded and  
 back'd by the Earls of *Sunderland* and *Stamford*, and  
 some other Lords: But the Dukes of *B—m*, and  
*De—re*, the Earls of *N—m*, *A—d*, *O—d*, *C—r*, and  
*J—y*, either strenuously opppos'd the Bill, or endea-  
 vour'd to put off the second Reading of it to a long  
 Day. It was alledged, in general, That this Bill, if  
 pass'd into a Law, instead of strengthening, would cer-  
 tainly weaken the Church of England; by plucking off her  
 best Feathers, investing her Enemies with Power, and sharing  
 with them the Civil and Military Employments, of which  
 Church-Men only are now in Possession. A Noble Duke, in  
 particular, suggested, ' That it was irregular to  
 ' bring in a Bill of so great Consequence, without pre-  
 ' viously acquainting the House: But it was readily  
 answer'd by my Lord *Stanhope*, his Grace had forgot, that  
 about Two Years before he brought in himself, in the same man-  
 ner, a Bill of much greater Consequence, meaning the Bill  
 for Suspending the Act for Triennial Parliaments. The  
 Earl of *N—m*, with a Turn of Oratory, hereditary  
 to his Family, said among other Things, ' That the  
 ' Church of England is certainly the happiest Church  
 ' in the World, since even the greatest Contradictions con-  
 ' tribute to her Support: For nothing could be more  
 ' contradictory, than a Bill which is said to be calcu-  
 ' lated to strengthen the Protestant Interest, and the Church  
 ' of England; and which, at the same Time, repeals  
 ' two Acts that were made for her further Security.  
 After which his Lordship gave his Reasons against  
 the Repealing of those Laws. The Earl of *C—*  
 made also a long Speech, against some Parts of the  
 Bill brought in by My Lord *Stanhope*: And, among  
 ' other Things, said, That he had no manner of Pre-  
 ' judice against the Dissenters, but rather a tender Re-  
 ' gard for them; That, as he had been bred in, (as  
 ' he had ever communicated with the Church of Eng-  
 ' land, which he believed to be the best Protestant  
 ' Church, and the most agreeable to the Primitive  
 ' Pattern

Pattern of Christianity ; But that, however, if he had  
 happen'd to be at *Geneva*, he would not have scrup-  
 pled to have communicated with the Protestants  
 there. That he was for giving the Dissenters as  
 much Ease, as was consistent with the Safety of the  
 Constitution in *Church* and *State*, and would readily  
 give his Vote for the Repealing of the *Schism* Act ;  
 But that he could not but oppose that Part of the  
 Bill now laid before them, whereby Part of the  
*Test* and *Corporation Acts* were effectually repealed,  
 with relation to Dissenters ; because he look'd upon  
 those Acts as the main Bulwark of our excellent  
 Constitution in the Church and State ; and there-  
 fore would have them inviolably preserv'd and un-  
 touch'd. The Earl of J—y made also a handsome  
 Speech upon this Occasion ; and said. in Substance,  
 Every Body knew he was educated in a different  
 Way from the Church of *England* : But neverthe-  
 less he could not but be against this Bill, because,  
 in his Opinion, it broke the *Pacta, Conventa* of the  
 Treaty of *Union*, by which the Bounds both of the  
 Church of *England* and of the Church of *Scotland*  
 were fixed and settled ; and his Lordship was ap-  
 prehensive, That if the Articles of the *Union* were  
 broke, with respect to one Church, it might after-  
 wards be a Precedent to break them with respect to  
 the other. The Lord N—— and G——y spoke also  
 against the Bill, and urged, that this was an Affair  
 of so great Importance, that it ought to be mature-  
 ly consider'd and debated in a full House ; and a  
 great many Members being absent, his Lordship  
 moved, That the second Reading might be put of-  
 for a Month ; and that the Lord Chancellor be or-  
 der'd to write circular Letters to Summon all the  
 Lords to attend upon the severest Penalty the House  
 could inflict, which, in such Cases, is the *Tower*. The  
 Duke of B——m, was of his Lordship's Opinion, as  
 to the putting off the second Reading to a long Day ;  
 But thought it needless to give the Lord Chancellor,  
 (who



(who had Business enough upon his Hands) the Trouble of writing Circular Letters: And therefore his Grace suggested, That every Lord then present might write to his absent Friends, to acquaint them with what was depending in the House; and he was sure such Letters would be more acceptable and effectual, than a formal Summons. The Court Party being unwilling to let this Affair cool by adjourning it so long, the Earl of *May*, proposed that the second Reading might only be put off till *Thursday*, the 18th of *December*, which was agreed to without dividing.

Accordingly, upon that Day, the Bill was read a second Time; and a Motion made for committing it to a Committee of the whole House; but this being opposed by the Earl of *N—m*, and some other Peers, the Earl of *Ch—ley* suggested, That before they proceeded any further, in an Affair wherein the Church was so nearly concern'd, he thought it very proper to have, in the first Place, the Opinion of that Venerable Bench, pointing to My Lords the Bishops. This being unanimously assented to, the Lord Archbishop of *Canterbury* stood up, and declared against the Bill, for which his Grace gave his Reasons, importing in Substance, That the Acts which by this Bill were to be repealed, are the main Bulwark and Supporters of the Establish'd Church; That he had all imaginable Tenders for all the well-meaning, Conscientious Dissenters: but he could not forbear saying, That some among them, made a wrong Use of the Favour and Indulgence that was shewn them upon the *Revolution*, though they had the least share in that happy Event: And therefore it was thought necessary for the Legislature to interpose and put a stop to the scandalous Practice of *Occasional Conformity*, which was condemn'd by the Soberest Part of the Dissenters themselves. And as to the Act against *Schism*, tho' it may carry a Face of Severity, yet it seem'd needless to make a Law to repeal it, since no advantage had been taken of it against the

Dissenters, ever since it was made. His Grace, the  
 Lord Archbishop of York, spoke on the same side, and,  
 said, That the Arguments used the other Day for this  
 Bill, had no more weight with him, than they had  
 with his Brother of Canterbury. His Grace urged in  
 particular, the Danger of trusting the *Dissenters*, the o-  
 pen and avowed Enemies of the Church, with Power  
 and Authority ; And endeavour'd to account for the  
*Acts against Occasional Conformity and Schism*, by saying, they  
 were only for *Self-Defence* and *Self-Preservation*, and not  
 for Persecution : Adding that *Dissenters* were never to  
 be gain'd by *Indulgence*. To that Purpose his Grace quo-  
 ted a passage out of a Treatise, intitled, *a Persuasive to*  
*Day Conformity*, written by a Prelate, who 'twas insinua-  
 ted, had since the writing of that Book, embraced and  
 maintain'd other Principles. His Grace also took this  
 Opportunity to clear the Clergy of the Establish'd  
 Church, from the Aspersions of Disaffection to the pre-  
 sent happy Settlement, by Instancing Two Divines,  
 who during the late unnatural Rebellion, had given  
 signal Proofs of their Loyalty and Zeal for his  
 Majesty's Person and Government. The Lord  
 Bishop of Bangor, who spoke next, answer'd his Grace  
 of York, particularly with relation to the Passage quoted  
 out of one of his Treatises. He said, He was far from  
 having alter'd his Principles, that both before, and af-  
 ter he had been promoted to the Station he held in the  
 Church, he had endeavour'd to bring over the *Dissen-*  
*Ters* ; but that he ever was of Opinion, That gentle  
 means are the most effectual for that Purpose. After  
 this, his Lordship shew'd at large, the Unreasonable-  
 ness and ill Policy of imposing *Religious Tests*, as a Qua-  
 lification for Civil or Military Employments, which a-  
 bridges Men of their natural Rights, deprives the State  
 of the Service of many of its best Subjects, and exposes  
 the most sacred Institutions and Ordinances to be abu-  
 sed by prophane and irreligious Persons. He also en-  
 deavour'd to prove, that the *Occasional and Schism Acts*,  
 were, in effect, *persecuting Laws* ; and that by admitting  
 the

the Principle of *Self-Defence* and *Self-Preservation* in Matters of Religion, all the Persecutions of the Heathen against the Christians, and even the *Popish Inquisition* may be justify'd. As to the *Power*, of which some Clergy-Men appear'd so fond, and so jealous, his Lordship own'd, that the Desire of Power and Riches is natural to all Men; but that he had learn'd both from Reason and the Gospel, that this Desire must keep within due Bounds, and not intrench upon the Rights and Liberties of our Fellow-Creatures and Country Men. The Lord Bishop of *Bristol* who spoke next, on the opposite side, chiefly urged, That the late King *William* having recommended to both Houses from the Throne, That *they would leave Room for the Admission of* Protestants *that were willing and able to serve*; and a Clause having thereupon been offer'd to be inserted in a Bill depending in the Lords House, to take away the Necessity of receiving the Sacrament, to make a Man capable of enjoying an Office, Employment, or Place of Trust; the said Clause was rejected by a great Majority, as well as another Clause, (offer'd also to be inserted in the said Bill) to prevent the receiving the Sacrament of the Lord's Supper, upon any other Account, than in Obedience to the holy Institution thereof: Adding, that soon after, the Lords Address'd to King *William*, That he would maintain the Church of England as by Law Establish'd; all which his Lordship apply'd to the present Case, and so voted against the Bill. He was answer'd by the Lord Bishop of *Glocester*, who made a very fine Speech, and among other Things endeavour'd to wipe off the Imputation, of *Hypocrisy* cast on the Dissenters. His Lordship was back'd by the Lord Bishop of *Lincoln*, who, in a very eloquent manner made an historical Deduction of the Business in Question and artfully commended the Zeal of a noble Earl, when Secretary of State, in promoting a *Compensation*, according to King *William's* Desire. His Lordship also took notice, that Religion was ever used by crafty Men as a Blind and Pretence to carry on political Designs; and he remember'd, in particular, in the



te Reign, That while our Armies were Victorious Abroad  
 the Church was in Danger at Home ; but no sooner was a Stop  
 put to that glorious War, than the Church was in a flourish-  
 ing Condition. The Bishop of Lincoln having done speak-  
 ing the E. of N---m, who was hinted at by that Prelate,  
 and who was the Promoter of the *Occasional Bill*, and had  
 opposed the Bill now in Question, thought it proper to  
 justify his Conduct ; which his Lordship did by saying,  
 he was in those Days but a young Man, and had wanted  
 opportunities to know the *Dissenters*, which he had  
 since, and found them to be an obstinate sort of People,  
 never to be satisfied : After which his Lordship entered  
 upon the Merits of the Bill, and voted against it. The  
 Lord Bishop of London did the same ; and urged, That  
 all Wise Governments all Offices and Places of  
 trust are in the Hands of those of the National Church,  
 which his Lordship confirmed by what is practised in  
*Sweden*. The Lord Bishop of *Recheester* spoke also on the  
 same Side ; and said, in substance, That he was not in  
 the House at the first Reading of this Bill ; but that  
 the last Session of Parliament he foresaw from the Bill  
 about an Alms-House at *Bristol*, and the Bill for apply-  
 ing Part of the Fund for the building of new Churches,  
 the rebuilding of an old one, (*St. Gils's*) both which  
 he had opposed, that something of this Nature would be  
 attempted. That he was sorry he had been a Prophet,  
 since in his Opinion, this Bill overturn'd the Founda-  
 tion of the *Security of the Church*. That this Bill even  
 struck at the Act of the *Uniformity* which was confirmed  
 the Act of *Union*, and so was levelled against the  
 Church of *Scotland* as well as against the Church of  
*England*. For which Reason he hoped those Peers who  
 represented the Nobility of *Scotland*, would be against  
 this Bill, particularly a Noble Lord who was too great  
 an Enemy to *Priestcraft* to suffer himself to be Assen-  
 sion-ridden. His Lordship by way of Commination,  
 concluded, That we live in a Changeable Country,  
 and the Hardships which the *Dissenters* bring now up-  
 on

on the Church, may one Day or other be severely and with more Justice, retaliated upon them. Hereupon the now Bishop, of *Peterborough* spoke strenuously for the Bill, and refused most of the Arguments, and used on the other Side. He said, in substance, That he did not design to reflect on any of his Brethren for speaking against this Bill, because he supposed they did it out of a Sincere Zeal for the Church; that for his own Part, he did not believe this Bill to be against the Church, but rather for its Advantage and Security, and therefore he was for it. That he observ'd from History, that the Church was most safe and flourishing when the Clergy did not affect more Power than fall to their share, and were tender of the Rights and Liberties of their fellow-Subjects; but that when the Clergy promoted Arbitrary Measures and Persecution as some did in King *Charles* the First's Reign, they first brought Scandal and Contempt upon the Clergy, and at last, Ruin both upon Church and State. Hereupon his Lordship shew'd the Abuse of the Word *Church* which in a true Sense, is venerable and illustrated the Matter by the Words *Holy*, and the *Temple of the Lord* which were sacred among the *Jews*; but when those Words came to be abused so far as to countenance Rebellion, as in Case of *Dathan*, *Corah*, and *Abiram*, and other wicked Practices, then they rather became Words of Execration.

That in like manner amongst us, the Words *Church* and the *Church's Danger*, had often been made use of to carry on Senister Designs; and these Words made a mighty Noise in the Mouth of Silly Women and Children; but that in his Opinion the Church, which he designed to be a *Scriptural Institution upon a Legal Establishment*, was founded upon a Rock, and could not be in Danger as long as we enjoy'd the Light of the *Gospel*, our excellent Constitution. After this his Lordship gave his Reasons for his being for this Bill; and animadverted upon three Things that had been advanced by other Prelates, viz. 1<sup>st</sup>. *That the Dissenters*

ely and not more in the Church by the Revolution; tho' they had the  
 reupon least share in it. For his Lordship shew'd they only  
 usly forgot a Toleration, which they might have had under  
 d use King James, if they would have comply'd with his  
 he di Measures; whereas the Church secured all she now en-  
 speak boys, which would have been irrecoverably lost, had  
 y did not the Revolution happened. 2dly. That the Church-  
 is own men, and even the Clergy, shew'd more Affection to the present  
 nst the Government than the Dissenters during the late Rebellion: To  
 y, and which he answer'd, that by the Laws which by this  
 m H Bill were to be repeal'd, the Dissenters were then un-  
 dishing der an Incapacity to serve the Government, which  
 n fall evinced the Necessity of this Bill; and as for a Clergy-  
 and L man who had given signal Proofs of his Zeal for the  
 en th Government in the North, that it was well known he  
 cution was never rewarded for it, but rather disregarded ever  
 y fir since by his Neighbours. 3dly. As to what had been  
 z, and suggested, That all Offices, and Places of Trust, ought to be  
 eupos in the Hands of those of the Establish'd Church, his Lordship  
 Church said, He hop'd they should never draw Precedents  
 d th from Sweden. Concluding, with returning Thanks to  
 e Lord the Lay-Lords, for bearing so long and so patiently  
 thof with that Bench; leaving the Issue of this Debate to  
 nanc their Judgments; and only taking Notice, that as  
 z, and the Wisdom of Solomon never more eminently appear-  
 Word ed than in discovering the true Mother of the Child,  
 so their Lordships might easily know the Reason, why  
 burich some Persons spoke with so much Tenderness for the  
 use o Acts which by this Bill were to be repealed. The  
 mad Lord Bishop of the contrary Opinion, and, in particu-  
 n and lar, excepted against a Clause in the Bill, whereby a  
 which Punishment or Censure was to be inflicted on such  
 Efta Clergymen as should refuse to administer the Sacra-  
 no ment to any that desired to receive it; which, his  
 F th Lordship said, was against the Canons of the Church.  
 Lord The Spiritual Lords having done speaking, which was  
 and t about a quarter past Six in the Evening, the  
 ad Question was called for, and as some Temporal Lords  
 inter were going to speak to it, the Earl of Aylesford moved



for adjourning the Debate, till the next Day, which without much Opposition, was agreed to. It is to be observ'd, That on *Thursday* the 18th, not only most of the Members of the House of Commons, but a great many other Strangers, were admitted into the House of Lords, which has encouraged me to give my Readers a short historical Abstract of the Speeches of my Lords the Bishops; which, I hope, I have done with so much Candor and Impartiality, as to give Offence to no Body, which was ever my Intention.

On *Friday* the 19th of *December*, the Lords resumed the adjourned Debate; and the House being clear'd of all Strangers, the Earls of *A——d*, *N——m*, and *C——*, the Duke of *D——re*, the Lord Viscount *T——t*, the Lord *T——r*, the Lord Ap. of *C——y*, the Lord Bp. of *R——*, and some others, made Speeches against the Bill, but were answer'd by the Earls of *S——t* and *S——pe*, the Dukes of *N——le*, *K——r*, and *R——gh*, the Lord *C——y*, the Bp. of *N——ch*, and some others; and the Question being, at last, put whether the Bill be committed, it was carry'd in the Affirmative by a Majority of 86 Votes against 68, *viz.*

Content, 97.

Not Content 50.

Proxies, 19.

Proxies, 18.

—  
86.

—  
68.

The next Day the Lords, in a Grand Committee, examin'd and went through the Bill, Paragraph by Paragraph, and the Reasons offer'd by the Earl of *Cowper*, and some other Peers, had so much Weight, that some Clauses derogatory to the *Test* and *Corporation Acts* were agreed to be left out. Then the Question being put, That the Bill, thus amended, be reported the *Monday* following; it was carry'd in the Affirmative by 55 Voices against 33. Accordingly on the 22 of *December*, the said Amendments were reported, agreed to, and the Bill order'd to be ingrossed; and the next Day the Bill was read the Third Time, pass'd, and sent down to the Commons; after which the Lords adjourn'd to the 7th of *January* next.



F I N I S.